

May 1982

WANTED FUN, Sri Gurudev

LIFE IS A DREAM, Chuang Tzu

wami Sivananda, Brother Juniper

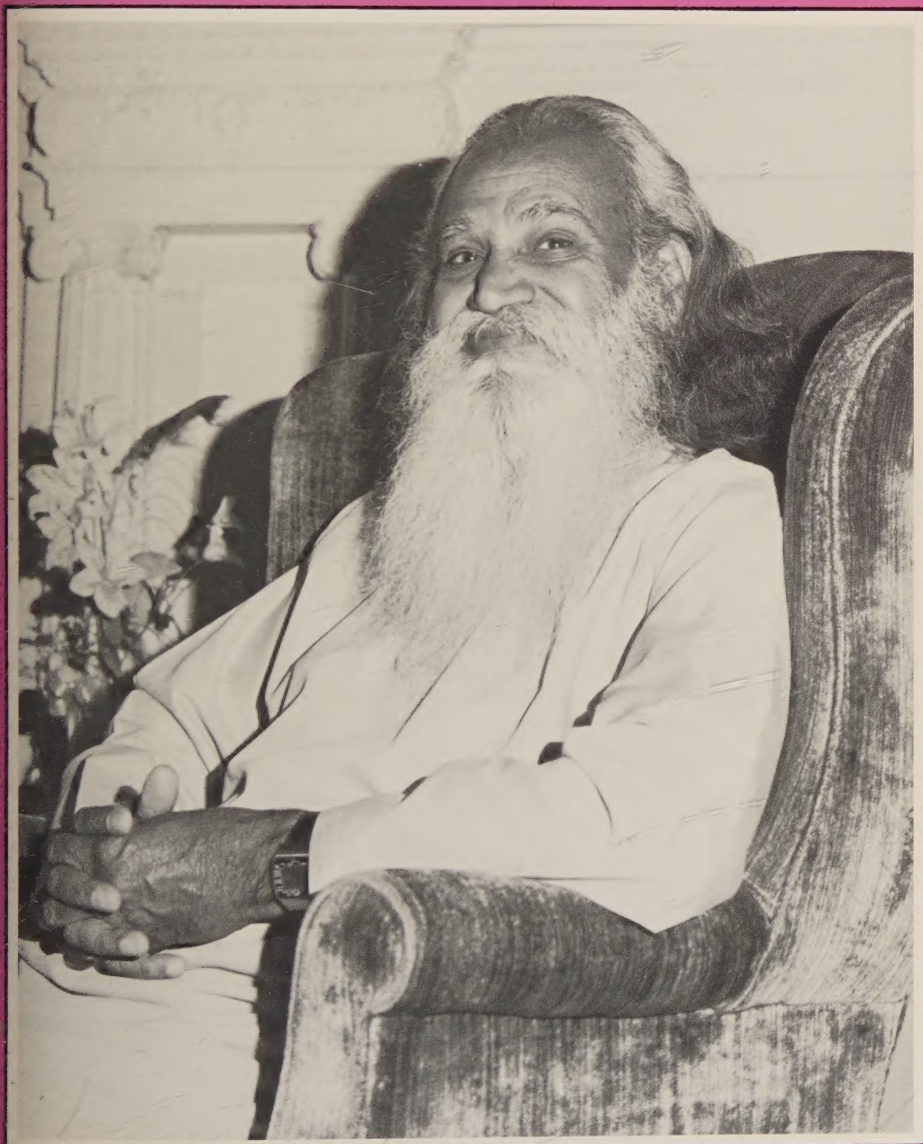
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Divine Play



Integral Yoga®

The Teachings of Swami Satchidananda



UPCOMING EVENTS WITH SRI GURUDEV
APRIL - JUNE 1982

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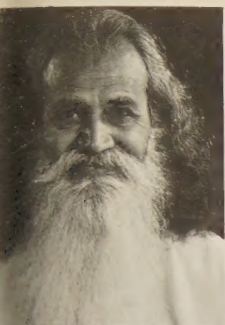
Guest Speaker at the School
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JUNE

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ROME
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Integral Yoga®

The Teachings of Swami Satchidananda

Vol 13, No 2 February/March 1982

DIVINE PLAY:

SPECIAL FEATURES

- | | | |
|--------------------------------|----|---|
| <i>Sri Swami Satchidananda</i> | 4 | GOD WANTED FUN. Life is a play. |
| <i>Chuang Tzu</i> | 8 | ALL LIFE IS A DREAM. |
| | 8 | ALL GOD DOES. Rabbi Akiba's adventure. |
| <i>Sri Swami Sivananda</i> | 9 | JUGGLED BY GOD. Creation is a joyous Self-expression of the Absolute. |
| | 11 | PROOF IN THE PORRIDGE. Brother Juniper. |
| | 13 | THE TRICKSTER AND THE POINTER. A Winnebago Indian story. |
| <i>Thirukural</i> | 14 | CHILDREN WISE AND VIRTUOUS. A special translation of the Thirukural. |

DEPARTMENTS

- | | | |
|----------------------------|----|-----------------------------------|
| | 2 | LETTERS. |
| <i>Robin Bennett</i> | 17 | CHILDREN'S CORNER. The Magician. |
| <i>Balika Simsik</i> | 18 | POETRY CORNER. From A Karma Yogi. |
| | 19 | DAY-BY-DAY WITH SRI GURUDEV. |
| <i>Dr. S. Sivasundaram</i> | 20 | A Memorable Visit to Penang. |
| <i>Jnanam Thill</i> | 23 | The Whole World is Home. |

Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Here is a small sample of the hundreds of beautiful greetings Sri Gurudev received on the occasion of his 67th Jayanthi (birthday) in December.

Happy Birthday, dear Swamiji! I give thanks on this birthday of a faithful guide who leads so many through the maze of life.

With grateful joy,
Brother David Steindler
Rast, O.S.B.

God offers Himself as center
an axis around which all revolves,
as the core of all things.

He is the circle in which we
are free,
and in the circle the cross
onto which we fall
and from which we rise again
to a life of love.

Many good wishes for a blessed
Christmas, a happy Birthday,
and a fruitful New Year!

Devotedly,
Elisabeth Rast (Brother
David's mother)

Greetings and warmest good wishes on your birthday! May God grant you good health and strength to carry on your noble work.

Each morning I read the portion from the second edition of "The Teachings of Sri Swami Satchidananda for Everyday Life."

" which our daughter Meenakshi edited for your birthday 10 years ago. The bookmark which I keep in this book is a lovely one with your full-length picture on one side and your philosophy in two sentences on the other side. ("The dedicated never enjoy supreme peace. Therefore, live only to serve.") So each day I see your picture and read your words, and truly feel that your words help me to live more nobly, peacefully, and joyfully. Also I feel that your teachings have added an extra dimension to our beloved son Swami Saroopananda and daughter Meenakshi. They were always fine children, but now they have an added measure of wisdom and understanding. My husband Jake joins me in wishing you a really joyous birthday and a happy and fulfilling New Year.

Jean Honig, Pittsburgh, PA.

I have just recently read your book "To Know Your Self." Your teachings have touched both my heart and my head. You state the truth so simply. I felt as I read the book that you were speaking directly to me. At times I cried; at times I laughed but always I was filled with a deep sense of joy and gratitude that I had bought the book and read it. I have been reading about and practicing Yoga in a small way for seven years. Your words seem to sum up everything I've read and make it easy to understand and to apply to my daily life. I wish I could sit near you and just listen. Many blessings to you and your work.

S.T., Ontario, Canada

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.

God Wanted Fun

Sri Swami Satchidananda

Life is a play. Our own ego makes it into a serious, heavy thing. Life was never meant to be that way. God wanted to have some fun so He created all of us. He is having all the fun, and we seem to be missing it because we don't know His purpose behind all this.

Just treat everything as play. All this coming, going, meeting, eating, welcoming, sending off, taking birth, saying goodnight and goodbye. It's all a part of the fun.

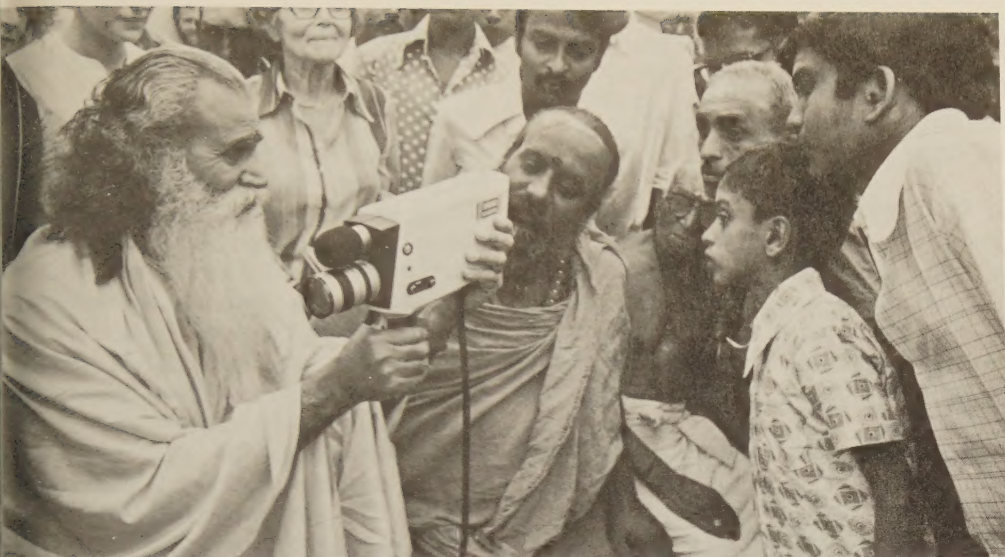
We should know how to take things easy and see in this light that it's all a great, Divine play, and we are being made to play our roles. We are all like puppets with strings attached. The string that is tied to us is that Consciousness, God's Consciousness. When we fail to understand that and allow our individual egos to come to the surface, then we think that we are controlling the movement. That is what is called basic ignorance.

Actually, we have no business here at all of our own. Nothing belongs to us. Not even this

body, not even this mind. Just because we happen to have something in our hands, we immediately try to possess it. We say, "This is mine. I should keep it. I want it!"

Instead of thinking that we should just leave it to the Lord. We are not really saving the world. We cannot even destroy the world. It's not in our hands. If the Supreme Power wants to save the world, it won't even take a second. All of you could be sages and sages overnight. All He has to do is think: "Come on, let all be sages, be saints." That's it.

The very fact that He is doing that means He wants us to experience the truth in our way even by making mistakes.. though you sometimes forget to relax and take life as a serious matter. There are certain situations that help to remind us. At times when you really get caught in everything and you cannot go anywhere at least at that point think: "God, I give up! It's all Your play, Your fun." Keeping this awareness is what is called Divine Leela, God's play.



Try it just for a sample week. Remember: "It's all God's fun. I'll simply do whatever He wants me to do." Just one week of this attitude will make you feel very light. You will get the Light. Then if you like you can continue that way. If not, simply take back your ego. It's always there.

Work As Fun

Even during activity you can be relaxed, doing it with joy. That is what Karma Yoga means. If your entire life is Karma Yoga, a dedicated life, there's no need for any tension to build.

That tension causes all kinds of problems: "Ahhhh, what will happen? Will I get it or not? What will others think? How should I look? Will he smile at me or not?" Constant anxiety, worry, concern, all put weight on your shoulders.

Just keep the mind calm and relaxed always: "Well, things will happen. Let them happen. It's all already decided; I simply have to go through it. Whatever I have to get, I will get. Whatever I have to lose, I will lose." Accept things.

Be relaxed. Take life easy. People come and go. Money comes and goes. Things, beauty, power, all come and go. Anything that comes will go. Watch the show; allow it to come and go. Then you are relaxed. You enjoy every minute. You enjoy the hero coming, hugging and kissing the heroine. At the same time you enjoy the villain coming, kidnapping the heroine. Think about that a moment. Don't you enjoy the villain's part also? Without the villain or some type of conflict, there is no show.

Once I was a filmmaker myself. I made a film without a villain one time, and it didn't bring in any money. People didn't like it. Everything went smoothly, just loving without any conflict. There was no suspense. When I added a villain, everybody loved it. It was just the same story basically with some difficulties added.

Life is just like that. So accept the hero; accept the villain. Accept the marriage; accept the divorce. Accept the birth; accept the death. Then life becomes easy, and you are always

relaxed.

Forgetting True Nature

QUESTION: Why has man gotten so far from God?

SRI GURUDEV: He's not far away from God. God is right there. In fact the man himself is God. It's not that he's gone anywhere; he has simply forgotten. He forgot his true nature, mistook himself for the temporary form and said, "I am man."

What makes you a man? Suppose a doctor injects you with hormones, performs an operation, and you walk out of the hospital as a woman. There were just a few changes made; now you're a woman. What made you a man? Just a physical body. If you think you are the physical body, you will think you're a man, a woman. That is wrong thinking. You are really God. It's this wrong identification which is the basic sin -- forgetting one's own true nature. It is that ignorance which puts us in darkness.

Imagine a king goes out hunting with all his richly dressed court. After a time of strenuous riding, he stops, lies down under a tree and goes to sleep. In a few minutes he begins to dream, and in that dream he is a beggar. This beggar goes from door to door for a little food. He's so hungry and cold, but no one will feed him. One tough fellow comes out of his house and says, "You are a physically fit man. Why can't you go to work? You lazy bum!" And he gives the beggar a number of heavy kicks. As the beggar cries out from the pain, he wakes up and -- as the king -- opens his eyes and sees his retinue politely waiting for him to wake up. "Your Excellency, Your Highness! Is there anything we

can do?" He simply laughs at the dream and jumps up to join the hunt once again.

In the same way, we are all sleeping in a way. In sleep we forget the truth. We dream we are this, we are that. It's a long sleep and a long dream. Someone should come and give a nice kick to wake us up. Otherwise we will just go door to door begging. That sudden shock or kick should come in the form of enlightenment. When you get that kick, you realize God, your Self.

The scriptures say, "God made man in His own image." And the scriptures say that God is omnipresent. If God is omnipresent, is He not present in you? So you are God. Everything is God. Even to say that God is "in you" is not correct. He is you. So the only mistake is that we have forgotten that, we are dreaming. We have to wake up.

Who Asks

QUESTION: How could man forget his true nature which is God?

SRI GURUDEV: Who is asking this? Is it in the waking state you are asking? No. The question itself is in the sleeping state. When a person falls asleep after a strenuous meal, he might even speak in his sleep and say, "Oh, I am so hungry. Won't someone please feed me?" If someone outside the dream hears, he says, "Hey, you are wealthy. You just ate not long ago. Why are you going around begging? Come on, it's only a dream. But as long as the man continues to dream, he will think he is starving. As long as you are in ignorance, even if someone tells you the truth you won't accept it. Once you wake up, no telling is necessary. You know yourself. That's why such a question can

ever really be answered. The answer is experienced.

He Doer

QUESTION: Please talk to us about the line between doing our very best and leaving it all to God because we are not the doers.

RI GURUDEV: As long as you feel you are doing something, do it all, according to your capacity. At you can still remind yourself I am not the doer."

You have the knowledge that somebody is working through you. It's like a bulb saying, "I am giving the light with the help of the current. It's not that I am giving the light all by myself. Without the current I cannot give you light. If you want to thank me, thank the current." That way we can say we are doing everything because we are made to do it. We have been given enough energy, enough knowledge to do it. Ultimately the real doer is that Cosmic Consciousness which is called God. The real doer is God. We are all just instruments through which God's current functions. If we realize that then we don't need to get into prideful feelings: "I did it!" You won't even condemn someone by saying "You did it wrong!" God is the only doer.

If you can't fully accept that, okay. Go ahead and think that you are doing it, and do it all. Do it for the sake of everybody, not just for your sake. If you do it for your sake, it will create a lot of turmoil in the mind.

God's Mischief

Let us remember that we are a part of God's manifestation. If God hadn't manifested, we would not have this planet, these people,

or this drama. Some of His forms sit in one place, some in another; and He is pulling the strings.

It's just like a chess game. We are all chips of the same block. Some chips are a little taller, some different shapes; but we were all made from the same block of wood, and when it's all over, we'll be put back in the same basket. As long as we are on the board, the King will be there; the Queen will be here; the Bishop in another place. Each one has its place; they can't even touch each other. If the Bishop comes too close to the Queen, the King will look at him and say, "What are you doing?" Each has its own particular movement. There are certain rules and regulations for each one as long as they are in the game. Once the game is over, the pieces are collected and put in the same box, all jumbled together. No more kings and queens and pawns; they are just pieces of wood.

That's the way we are. Until the game is over of course we have certain rules and regulations. We have our different parts to play. That is the manifestation, expression of God. The Hindu mythology calls it the Leela of God. What is Leela? Fun. Let Leela dance. It is just fun.

I call it God's mischief. He was all alone in the beginning. There was nothing but God. Every scripture says that. There was nothing but God. And he probably got bored with being all alone always. He said, "What can I do? I must have somebody to play with. And there is nobody except me. So let me make someone to play with."

He made them, and He started playing games, and He will continue to play until He is tired of this. □



All Life Is a Dream

Chuang Tzu

Those who dream of a banquet wake to lamentation and sorrow. Those who dream of lamentation and sorrow wake to join the hunt. While they dream, they do not know that they dream. Some will even interpret the very dream they are dreaming, and only when they awake do they know it was a dream. By and by comes the Great Awakening, and then we find out that this life is really a great dream.

Fools think they are awake now, and flatter themselves that they know if they are really princes or peasants. Confucious and you are both dreams; and I who say you are dreams,

I am but a dream myself. This is a paradox. Tomorrow a sage may arise to explain it, but that tomorrow will not be until ten thousand generations have gone by.

Once upon a time, I, Chuang Tzu, dreamt I was a butterfly fluttering hither and thither, to all intents and purposes a butterfly, and I was unconscious of my individuality as a man.

Suddenly I awoke, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man.□

All God Does



Rabbi Akiba was once traveling through the country, and he had with him a donkey, a rooster, and a lamp.

At nightfall he reached a village where he sought shelter for the night without success.

"All that God does is done well," said the Rabbi, and proceeding toward the forest he resolved to pass the night there. He lit his lamp, but the wind extinguished it. "All that God does is done well," he said.

The donkey and the rooster were devoured by wild beasts; yet still he said no more than "All that God does is done well."

The next day he learned that a troop of the enemy's soldiers had passed through the forest that night. If the donkey had brayed, if the rooster had crowed, or if the soldiers had seen his light he surely would have met with death. Therefore the Rabbi again said, "All that God does is done well."□



Juggled by God

Sri Swami Sivananda

The visible world is God's jugglery. This world is not chaos. It is an organized, divine institution. The world is a shadow of God.

God creates this unthinkable universe through His illusive power of Maya for His own Leela or sport. The phenomenon of this universe is due to the power called Maya, by which the Absolute, without undergoing any change in or by Itself, appears as an ever-changing succession of phenomena conditioned by time and space.

God has projected this universe without being affected in any way. The Absolute is not affected by the world-process that is going on within It, just as the rains from a cloud do not wet the sky. The one God can put on all these countless names and forms and appear as many. There is no change in Himself. The world is mere appearance.

This whole universe is the body of God. This world is not a world of dead matter, but a living Presence. The Absolute

manifests Itself as the universe through forms.

Creation is a joyous self-expression of the One.

A king played the part of a pauper for his own sport. A sage played the part of a fool for his own sport. Even so, this world is a sport or Leela for God.

God appears as the world. It is God alone that shines as the world or variegated objects. God Himself appears as stone, tree, stars, and so on. The One Consciousness alone appears as the universe of plurality. Just as one person alone becomes many in a dream, so also God exists as many.

Earth, food, fire, and sun are forms of God. East, west, north, and south are parts of the Lord. The sky, heaven, ocean are portions of God. Breath is a part of God. Sight is a part of God. Hearing is a part of God. Mind is a part of God. This life is God. God or Truth is the essence in which the universe has its being, from which it is born, and in which it dissolves at the end of each world-cycle.

An effect does not exist apart from its cause. A pot does not exist apart from clay. This universe does not exist apart from God.

If you have a candle light, and from it you light a thousand other candles, is not the first light in all the other candles? So it is with God. Creating all things, He is in all by spirit, breath and being.

The world is charged with the splendour, glory, and grandeur of God. Just as sugar-cane juice pervades the sugar-cane so God pervades all the objects animate or inanimate.

As from a blazing fire, sparks all similar to one another come forth in thousands, so also from the one imperishable God proceed all breathing animals, all worlds, all the gods, and all beings.

Why?

The answers to the question, "Why has God created the world?" are very unsatisfactory. For His own glorification? We cannot attribute to Him so much vanity. By love of mankind? How may He love a thing before it exists and how may it be called love to create millions for misery and eternal pain? The creation of the world is a moral necessity. It is to give fruits for enjoyment to the souls and to help them attain God-realization. God's desire for His creation is to provide all that is needed to bring His creation into an awareness of Himself.

The question "Why has God created the world?" is a transcendental question. The finite mind cannot give a proper answer. The reason can give answers only to worldly questions.

What is the cause for ignorance, illusion, desires? In en-

quiring the cause, you abuse your innate mental organ of causality to penetrate into a region for which it is not made and where it is no more available. You are here in ignorance, pain, and misery. You know the way out of this. The question of a cause for this is useless. A finite mind that is gross and conditioned by time, space, and causation cannot comprehend the why and how of the universe, a question that is transcendental. Do not rack your mind on this point. You can never get a solution for this problem.

You simply waste your energy and time by entering into hot discussions regarding the question "Why has God created this world? Is the world real or not real?" It would matter nothing to you whether the world be real or not. You will not gain anything substantial by entering into such controversies. You have to dive deep into the chamber of your heart by withdrawing the mind and the outgoing senses to rest in the Supreme Self. Give up, therefore, these useless discussions and proceed straightaway in the quest of the Self and Its realization.

If you attain knowledge of the Self, the meaning of life will cease to be a mystery. You will clearly understand the why and how of this universe. The purpose and progress in the scheme of things will become clear to you. All transcendental things will be known to you like the apple in the palm of your hand.

You can know God only by becoming God. To become God is to identify yourself with the divine element, the Supreme Soul, which constitutes your essential nature. The knower of God becomes God. The drop mixes with the sea and becomes one with the sea. □

From "Bliss Divi"

Proof in the Porridge

A Story of Brother Juniper

Brother Juniper, the now famous Franciscan brother, had so much pity and compassion for the poor that when he saw anyone who was badly clothed or bare, he would immediately rip off his sleeve or cowl or some piece of his habit and give it to that poor man.

As his compassion grew, so did his charity. He was not satisfied with merely giving away his habit, but he would also give away the cloaks of the other friars, books from the friary and whatever else he could lay his hands on.

Consequently, when poor people came to Brother Juniper to beg, the friars used to take the things they wanted to keep and hide them so that Brother Juniper would not be able to find them. He used to give everything away for the love of God and mankind.

Once Brother Juniper was at the friary in Assisi for the Feast of the Lord's Nativity. When the sacristan went to get a little something to eat, he asked Brother Juniper to guard the beautifully draped and richly

decorated altar.

While Brother Juniper was devoutly meditating, a poor little woman begged him to give her something for the love of God. "Wait a minute," he replied. "I'll see if I can find anything to give you from this richly decorated altar."

On the altar was a very costly frontal from which hung silver ringlets. "Ah," said Brother Juniper, "these silver ringlets are superfluous." Taking a knife, he cut all of them off the frontal and gave them to the poor woman, out of compassion.

Meanwhile the sacristan, after eating three or four mouthfuls, began to remember the ways of Brother Juniper and to fear that in his zeal for charity he might do some damage to the richly decorated altar which had been left in his care. The sacristan hurried back to the church. When he saw that the ringlets had been stripped from the frontal, he became exceedingly angry and indignant.

Brother Juniper saw how excited he was and said, "Don't be upset about those ringlets because I

gave them to a poor little woman who was in great need. They were good for nothing here except to make a display of worldly vanity."

On hearing this, the sacristan became furious and immediately ran through the church and the whole city anxiously trying to find the woman. But not only did he not find her, he found no one who had even seen her. So he returned to the friary and angrily took the frontal to the Minister General John Parenti and said, "Father General, I demand justice from you against Brother Juniper, who has destroyed this frontal for me. It was the finest one in the sacristy! Now look how he has ruined it and cut away all the silver ringlets! He says he gave them to a poor woman."

Brother John the General answered, "Brother Juniper did not do this. It was your own foolishness for assigning him to guard the altar. Don't you know his ways? I tell you I am surprised he did not give away the rest! However, I am going to correct him severely for this incident."

After vespers were chanted, he summoned all the friars in chapter. Calling Brother Juniper before him, in the presence of the whole community he rebuked him very severely about the ringlets. As his anger increased, he raised his voice until he became rather hoarse.

Now Brother Juniper did not particularly mind those words, as he rejoiced in being blamed and humiliated; but he began to worry about the General's hoarseness and to think of some remedy for it. After receiving the scolding, he went into the city and had a bowl of porridge prepared with butter.

Brother Juniper returned late

that night, and lighting a candle he took the bowl of porridge and knocked on the door of the General's cell. Upon opening the door and seeing him holding the lighted candle and the dish, the General asked quietly, "What do you want at this hour? What is it?"

Brother Juniper answered, "Father, when you were scolding me in chapter for my faults, I noticed that your voice became hoarse from overstrain. So I thought of a remedy and had this porridge made for you with butter. Please eat it. I am sure it will relieve your throat and chest."

The General said, "What an hour for you to bother people!"

Brother Juniper replied, "Come, it was made for you. Please eat it. It will do you good."

But the General was angered by the lateness of the hour and his insistence, and said, "Go away, you brute! Do you think I am going to eat at this hour?"

As Brother Juniper realized that neither begging nor persuading would help, he said, "Father, since you do not want to eat; and this porridge was made for you, at least do this for me: hold the candle, and I will eat it for you."

Then the General, who was a very pious and devout man, was won over by Brother Juniper's great compassion and simplicity and charity, for he had done it all out of devotion. So he said, "Well no, Brother Juniper, since you want to, let's both eat it together!"

And because of Brother Juniper's insistent charity, they both ate the bowl of porridge. And they were refreshed far more by their devotion than by the food. □

From the "Little Flowers of Saint Francis."

The Trickster and the Pointer

A Tale from the Winnebago Indians

The Trickster again wandered aimlessly about the world. On one occasion he came in sight of the shore of a lake. To his surprise, he saw that, right near the edge of the lake, a person was standing. He walked rapidly in that direction to see who it was.

This person was wearing a black shirt. When Trickster came nearer to the lake, he saw that this person was on the other side of the lake and that he was pointing at him.

Trickster called to him, "Hey, my younger brother, what are you pointing at?" There was no answer so he called again, "Hey, my younger brother, what is it that you're pointing at?" Still no answer. For the third time Trickster addressed this person, but there was still no answer. The person just stood there across the lake pointing.

"Well, if that's the way it's going to be I too shall do it. I too can stand pointing just as long as he does. I too can put on a black shirt." Trickster put on his black shirt and stepped quickly in the direction of this person and pointed his

finger at him.

A long time he stood there. After a while Trickster's arm got tired so he addressed the other person and said, "My younger brother, let us stop this." Still there was no answer. Then for the second time when he was hardly able to endure it any longer, he spoke, "Younger brother, let us stop this. My arm is very tired." Again he received no answer. Then again he spoke, "Younger brother, I am hungry! Let us eat now and then we can begin again afterward. I will gather some nice food for you, the very kind you like best. So let us stop." Still no answer.

"Well, why am I saying all this?" Trickster asked himself. "The man has no heart at all. I am just doing what he is doing." Then he walked away, and when he looked around, to his astonishment, he saw a tree-stump from which a branch was protruding. This is what he had taken for a man pointing at him.

"Indeed, it is on this account that people call me the Foolish One. They are right."

Then he walked away. □

Children Wise and Virtuous

IN PRAISE OF GOD

As A is the first of all the letters, so God is the beginning of all Creation. All learning is useless, which does not worship God first. Only those who reach His Feet will ease their troubled mind.

RAIN

Rain is heaven's nectar, the sustaining force of life. Rain begets the food we eat, it quenches hunger and thirst.

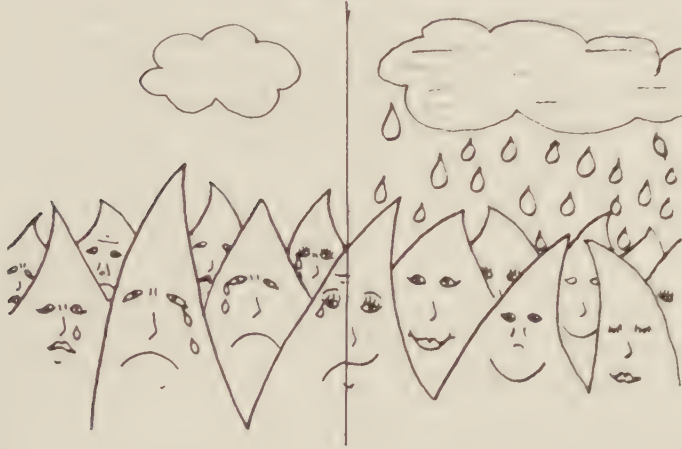
No grassy blade its head will rear, if from the clouds no drops appear. Water is life that comes from rain, without it duties go in vain.

ASCETICISM

No virtue can be held so high, as those who sacrifice and self-deney. Small minds easy paths pursue, the great achieve the rare to do.

One of the highlights of Sri Gurudev's birthday celebration at the Ashram in Virginia this year was the presentation given by the children of the Integral Yoga School. With the help of their teachers, Satya and Sadasiva Greenstone, the children rewrote selections from the great South Indian scripture The Thirukural by Thiruvalluvar and put them to music. At the Jayanthi celebration they sat at Gurudev's feet and sang these verses from memory.

no grassy blade its head will rear
if from the clouds no drops appear



Bala Otto, age 11

VIRTUE

Virtue gives all joy and gain, forsaking it is fall
and pain. In spotless mind is virtue found, and not in
show and prideful sound. Worthy act is virtue done,
vice is what we ought to shun.

HOUSEHOLDER LIFE

The ideal householder serves all three: the monk, the
retired and the brahmachari. In grace and gain the
home excels, where love with virtue sweetly dwells.
Homelife and virtue are the same, which spotless
monkhood too can claim. He is a man of divine worth,
who lives in an ideal home on earth.

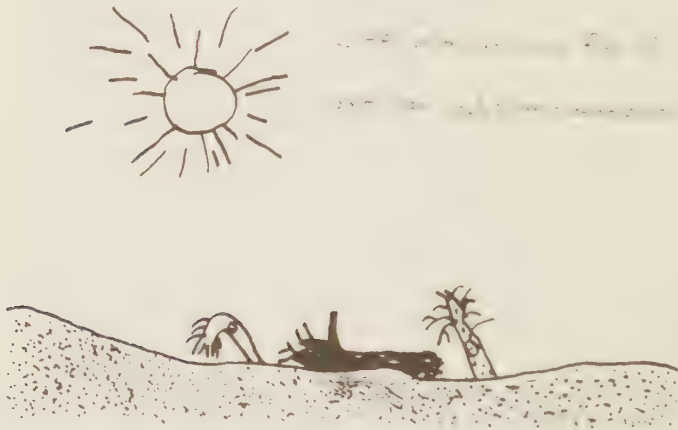
THE WORTH OF A WIFE

A good housewife befits the home, spending only what
her husband owns. The wife who worships her husband
as Lord, at her request the rain will pour. The good
wife guards herself from blame, she serves her spouse
and brings him fame. An honest wife is home's delight
and children good are jewels bright.

CHILDREN

The world can give no higher bliss, than children wise
and virtuous. Good children are one's real treasure,
their good deeds bring wealth and pleasure.

Food is more than nectar sweet, when played with by
children's hands and feet. With joy the hearts of
parents swell, to see their children themselves excel.



Mohini Shapero, age 8

LOVE

The Soul descends from up above, to merge with the
body in fulfillment of Love. Loveless people are alone.
Loving hearts sacrifice to their bones. Life without
love is full of gloom. Can sapless tree in desert bloom.
The Soul of life is Love alone, without Love beings are
but skin and bone.

GURUDEV

This is our Jayanthi gift to you, Gurudev, so sweet.
We humbly make this offering at your Lotus feet.
You give us strength and wisdom through your Love and
Light. And our real gift is to live this Truth, so our
Peace will bring Delight. □

The Magician

Robin Bennett

The man walked along with bowed head and didn't see the eagle majestic flight overhead. The man's eyes were lowered to the ground. They were sad, arching. "How long have I been wandering through this desert? My throat is parched, my skin peels off, I fear that even my soul has been burnt to nothing by the desert sun."

The eagle, its wings spread to their full expanse, continued its silent flight through the sky. The man was a black dot on the sand.

"How long must I keep walking through this unbearable dryness?" cried the man. "Would that I were an eagle with God's wings. That is all that I could wish for on this earth."

The man's cry, faint though it was, was carried by its earnestness to the ears of the magician.

Far above where the eagle flew, lived the magician. He looked down at the man with great compassion, his eyes reflecting the clarity of one who

has seen all.

He saw the man's face as if he were standing close beside him. He saw the goodness there, the pain, the yearning.

The man cried aloud to the empty desert before him, "I beseech you, grant me wings."

The magician smiled. "You had but to ask. You shall have your wish."

And so it was.

Two eagles streamlined through the cloudless sky. They flew in great figure eights, the mark of eternity.

The magician watched them from above. He looked further down to the desert sand. There was a man walking along with bowed head, heedless of the flight of eagles that was his for the asking.

The magician settled down to wait. □

Just like the man in the story, we too can learn to soar through life. Even though we won't physically fly like an eagle, we can rise far above any unhappiness by lifting our arms to God and asking Him to bring out the very best in us -- our own natural peace, joy, and love.

From a Karma Yogi

It makes no difference what the day
for effort is joy and work is play,
the lessons are many, the trial great,
we're helping each other to better relate.
LOTUS becomes our dream, as yours
to be realized only by scrubbing the floors,
pulling the weeds, making the beds,
clearing the litter from our heads.
When demands seem harsh
and rewards are few,
we simply pause and think of You.
When the sun grows hot, and days grow long
we simply hum a peaceful song.

When all the labor seems in vain
we pick ourselves up and start again.
We try to let our egos go
and allow our love for You to grow.
Sometimes we feel the anger rise
we gaze upwards toward the skies,
over the hills, across the Lake
so that our Peace we'll not forsake
but let go all the foolish fuss
allow Your Grace to shine on us.
Then when at last we finally rest
we hope that we have done our best.□

Balika Simsik

After a week of staying at the Ashram in Virginia and helping with the work of building and improving the facilities, garden and grounds, Balika presented this poem to Sri Gurudev.

Day-by-Day with Sri Gurudev



September - December 1981

A Memorable Visit to Penang

by Dr. S. Sivasundaram

It all started about two months before the visit when my wife Rani received a phone call from Parames Adie of the Integral Yoga Institute in the USA. She informed my wife that she was arranging for the visit of Sri Swami Satchidanandaji to Malaysia, and Swamiji had expressed a wish to visit with us during the two days he would be in Penang. My wife immediately rang me up in my clinic to inform me of the wonderful news. We were extremely happy and looked forward to playing host to Swamiji.

Swamiji is no stranger to my family for my wife knew him and his teachings before we were even married. I met Swamiji when he visited us in Bukit Mertajam about 15 years ago. It was therefore with great delight that we looked forward to Swamiji's visit and the golden opportunity to have him stay with us.

When I first met Swamiji, my attitude towards Yoga and Divine Life was that of "lip-service."

Perhaps then Swamiji laid the seed in me. Now with maturity and age, I have developed a genuine interest and love for the Yogic way of life, after studying the works of Swamiji and his Guru Sri Swami Sivanandaji Maharaj. My attitude to Swamiji has undergone a change as I am now an ardent follower of his teachings and those of Sri Swami Satchidanandaji's.

After a discussion with my wife we both felt that Swamiji's visit was of great spiritual importance and that we should show his presence with those around us. With this in mind we approached a few friends to form a reception committee to arrange for his visit. The committee consisted of Mr. Mahalingam, Mr. Nityananda and Mr. Gunalan, all of whom are ardent followers of divine spiritual life. Mr. Nityananda took care of arrangements in Penang where Swamiji was scheduled to speak in English, and Mr. Mahalingam took care of arrangements in Bukit Mertajam where Swamiji was to speak in Tamil. Mr. Gunalan handled the publicity, and

undertook to arrange for the
lls in Penang and Bukit Mertajam. I arranged for Mr. R. Karthigesu, a Lecturer in the Science University of Malaysia, to preside over the Penang function and Mr. Arumugam Pillai, a community leader and philanthropist, to preside over the Bukit Mertajam function.

Personally I undertook a small sadhana to commemorate Swamiji's visit. My sadhana was an attempt to purify myself by controlling my emotions, thoughts, words, and deeds. It was also an exercise and test of self-discipline.

Divine Quality

Swamiji, accompanied by Swami Anagananda, Ms. Jnanam Thill, and Mrs. Parames Adie, arrived at the Penang International Airport at 1 PM, 27 September, 1981. My family, myself and Mr. Nityananda were at the airport to receive Swamiji. Soon Parames' mother, Dr. Loganathan arrived and drove Swamiji to the home of Dr. and Mrs. Selliah for some rest. (Mrs. Selliah is Parames' mother.)

At 4:00 pm on the same day, a party was held at the home of Dr. and Mrs. Selliah in honor of Swamiji. Then Swamiji came to the evening program at the Ramakrishna Hall. After being received by members of the reception committee, Swamiji was led to the beautiful Sri Ramakrishna Shrine. A prayer meeting was about to start at the shrine and Swamiji joined in the prayers. The hall was packed to capacity. Swamiji walked to the dais, the young girls of the Ramakrishna Mission Orphanage lined the aisle and threw flowers at Swamiji's feet. The chairman of the function, Mr. Karthigesu, gave a brief and excellent introduction

of Swamiji, and Swamiji spoke about the "Path to Peace". Toward the conclusion of his message, he spoke a few words about the LOTUS (Light Of Truth Universal Shrine) and the ecumenical work he has done. Swamiji then performed an arati to the specially dedicated photo of Master Sivanandaji. People in great number queued up to receive Swamiji's blessings at the end of the program.

We then drove back, after crossing the Penang channel by ferry, to Bukit Mertajam. My family had arrived earlier, and we all did a *pada puja* in his honor. We then had a family get-together and light meal, and Swamiji expressed his delight in being with us again. He called London and spoke to my son who is schooling there and promised to look him up on his return to the States.

The next day, we had an open house for devotees to meet Swamiji. There were a number of people who turned out to receive Swamiji's *darshan*. Mr. Gunalan, President of the Prai Divine Life Society came to seek Swamiji's blessings. It is interesting to note that the Prai Divine Life Society started twenty-one years ago and was founded by none other than Swamiji himself. A number of pictures of Swamiji associated with the Divine Life Society Prai Branch were shown to Swamiji, much to his delight. He said that to remember those who did good to one is a divine quality; and it is equally divine to forget the good that you have done to others. He praised Mr. Gunalan for harbouring such good qualities.

After the open house, I took Swamiji and his party to my clinic and introduced my staff and colleagues to him. I had a number of

spiritual articles of Swamiji and Master Sivanandaji hung up in the clinic. Observing this, Swamiji remarked that this is Yoga in action. He then conducted a short prayer, blessing the patients and staff. I was quite overcome by emotion at this juncture.

A little later, we left for Penang Island to visit the Temple dedicated to Lord Buddha. That evening, Swamiji was driven to Arumugam Pillai Hall where he was received by Mr. Arumugam Pillai with a traditional temple welcome. In his talk, Swamiji referred to the several paths available to the seeker to attain peace.

No Ordinary Doctor

On returning home, Swamiji had a light meal and met some of my friends and their families. Swamiji insisted on meeting all the small children present. They each got up, repeated their names, answered some of Swamiji's questions and saluted him. Some of those present sang *bhajans* which delighted Swamiji.

At this point I got up to say a few words. Among the things I was inspired to say were the following:

"One of the greatest things that can happen to a person is to be in the company of saints and God-realized persons such as Swamiji. This itself can transform one's life as has happened to myself and many others.

"A saint is the closest to God a man can go. Thus in Swamiji I see one closest to God, and we are all privileged and honoured to be around him for this evening. Under the influence of someone like Sri Swami Satchidananda one becomes a better person. Thus the best thing a person can do is

to purify himself and discard qualities that he has acquired during the process of life. As Swamiji teaches us, one is born pure and clean, but during the process of growth we come under the influence of good and evil. Swamiji helps us to discard the evil in us and lead a good life.

"Swamiji is not an ordinary doctor. What does a doctor do? promotes health, relieves pain and suffering and cures diseases. Considering what Swamiji is doing to the world through Yoga, he is a Super Doctor. Through his Integral Yoga, Swamiji promotes health, relieves suffering, and cures more than what the best doctors can for mankind. During the years, millions have benefited in health and quality of life through Swamiji's activities. Swamiji is the greatest M.P.H., Master of Public Health.

"Swamiji is the spiritual life of Sri Swami Sivanandaji, the continuation of Master Sivanandaji. Through Swamiji, Master Sivananda is re-assisting in the world for the benefit of mankind. Those who use who have read the life story of Swami Sivanandaji know that he only travelled as far as Sri Lanka. Swami Satchidanandaji continues Master Sivanandaji's world journey from Sri Lanka to the rest of the world. May the world be blessed with Sivanandaism through Swami Satchidanandaji." With these words I emotionally concluded my small speech.

Swamiji then spoke and said that there is God in everyone, but it is covered by clouds. As the clouds fade through sadhana and spiritual practices, God reveals himself to everyone.

Early next morning, we bade good-bye to Swamiji and his party. Many of us had gained spiritual benefit from this historical visit. □

The Whole World Is Home

Jnanam Thill

4 September, 1981, Dr. Amrita Mahan and I joined Sri Gurudev as he waved goodbye to the Virginia Ashram family and flew New York City. Our journey to East was launched. After a delightful visit with the New York devotees, we were joined by Sister Narani and Brother Tyagan and were off to Mother India via London and Switzerland. Sister Narani, Brother Tyagan, I sat with Gurudev all in a room; and it was a delight to watch him playing and interacting with people and things around him. Many people recognized Gurudev, including Ms. Salem Jayalakshmi and Muniratnam, noted musicians from Madras. They were returning to India from Washington, D.C. before they had tried unsuccessfully to contact Sri Gurudev. In London we were given hotel accommodations at the Sheraton Hotel, compliments of Air India while we waited out the day for an evening flight to Switzerland. Gurudev was welcomed by Eve Brooks who had driven 5 hours to see him. He was actually shaking with excitement upon seeing her beloved Gurudev, and he fortified her with continual hugs. We boarded a bus at the hotel, and although Gurudev went up to his room to rest during the remaining few hours, it

wasn't but half an hour before the family of some close devotees knocked on his door. Gurudev called to tell us that he was going to the lobby once again.

By the time I arrived in the lobby, Gurudev looked as though he were in his living room, surrounded by devotees and food offerings. Mr. Sivagurunatha Pillai and his daughter Kalyani were there, along with Jeanette Thompson (Radha Koch's sister) and Irene Greenwell. Soon more devotees arrived: Mr. and Mrs. Manniks and some friends who brought a full course meal, including dosai, eggplant and fenugreek, pongal, vadai, and coconut chutney. The Manniks were originally from Sri Lanka, and they brought a special brown rice all the way from there and used it to make the pongal.

In between bites, Gurudev also took phone calls from people who could not come to see him in person, such as Dr. Shanmugathan. It was pure love and service on Gurudev's part, and probably more than that too.

On the bus back to the airport, Gurudev met a doctor who questioned him about his work. Gurudev asked the doctor if he knew about holistic healing and managed to inform him about the heart project at Baylor Medical College, all in the course of a mini bus ride.

While we were waiting to board

at the airport, another doctor "happened" to be seated next to Gurudev. He asked Gurudev about sannyas and kept exclaiming how blessed he was to meet Gurudev because he was at his wit's end, sick and tired of everything; for him life was nothing but a rat race. Sri Gurudev gave him some good advice, and later the man's wife, who was also a doctor, came to meet Gurudev.

It is quite an experience to see Gurudev walk through the world and to witness his Light being sprinkled everywhere. Even back at the hotel, as were having our Indian meal, a downhearted man came up to Sister Narani and asked her about Gurudev and his teachings and asked to be prayed for.

GENEVA

We arrived at the Geneva airport on Saturday evening, the 5th of September; and to our immeasurable delight and great surprise there sat Sri Swami Chidanandaji in the lobby with a group of his disciples. We soon found out that just like Gurudev, Swami Chidanandaji was there to speak at the European Yoga Federation Conference in Zinal.

That morning Gurudev also met others including Sri Swami Satyanandaji and Gerard Blitz, the organizer of the conference. Ganesh MacIsaac, a devotee from the United States, was attending the conference and came to bring Gurudev greetings from devotees on the Isle of Wight. Gurudev talked with Ganesh about free will, saying that everything is part of the plan. Even when we think we are not doing God's will, that is part of God's will. Our free will is only the free will to realize it is all God's will.

On Monday morning, 7 September, we accompanied Gurudev on a walk up the mountain path absorbing the sun and gorgeous vistas. During the walk Gurudev mentioned that Truth is unspoken; if you speak or think something it is false. Pearls of wisdom are constantly coming from Gurudev no matter what he is doing.

As we passed some chalets, Gurudev recognized a car and then casually turned around to see Paquinta Godefroy on the porch of the house we had just passed. She was waving and signaling for us to come down. Paquinta, her husband Christian and their two children, Tao and Gala, were just getting ready to leave for their home in Paris. Last year, they had invited Gurudev to the Paris Yoga Seminar "Corp Espri" which he attended. We all had tea, and Gurudev gave Tao a "bijou" a fake jewel, which absolutely fascinated the little boy. He was so excited, laughing and jumping, pointing the jewel all around so that the refracted light and resulting rainbows would shine on everyone equally. Gurudev started hiding his eyes and playing with Tao, who just couldn't stop squealing with delight over his new toy. This continued the whole time we were there. Later on Tao fell and hurt his knee, and Gurudev rubbed and kissed it to "remove" the pain.

After some picture taking, we left their chalet and continued up the road where we crossed paths with Sri Swami Chidanandaji walking with a large group of disciples. From that point on we all walked together to the river and through the town. Both Swamis remarked on the similarity to Rishikesh, and it seemed that way particularly to us who had eyes to see the two great Rishikesh Sages.



Zinal:
Sri Gurudev
with Gerard
Blitz and
Sri Swami
Chidanandaji

and their students marching together through the streets and is.

Later that morning Sri Gurudev went to hear Yogi Amrit Desai speak.

One day, we joined two cars full of devotees for a ride to a nearby dam in the mountains. At the top were walls of snowcapped peaks on either side of us and the grass on which we sat was very lush. Wildflowers and brooks surrounded us. Gurudev had led us up the rough terrain to get to the top of one section of the mountain, and as we sat there Gurudev looked around and said, "We could never make a home like this."

Gurudev started chanting "Rama Rama" after commenting on how the place reminded him of the Himalayas and Badrinath. It was beautiful. Afterwards, we chanted "Lokaas Samastaa Sukinostevantuu". (May the entire world be filled with peace and joy, love and light.) Gurudev asked us to repeat it again and really to realize all the people, animals, and plants of the entire creation and send them thoughts of peace and light.

When we reached the bottom of the hill there were a few ladies

preparing to make a barbecue, and as we approached their car the dog inside started barking.

"It's okay," Gurudev assured him, "we're not coming for a hot dog."

MASTER'S JAYANTHI

On the morning of 8 September, Swami Chidanandaji sent over a beautiful flowering plant to Gurudev with wishes for a happy Jayanthi (birthday). Gurudev later visited Swami Chidanandaji in his room and brought him fruits and flowers. The event was celebrating, of course, the birthdate of Master Sivanandaji.

In the morning, Gurudev went to hear Swami Chidanandaji's talk about Yoga. At 5:00 that evening, Gurudev spoke on the four noble truths of Sri Swami Sivanandaji. Some of the highlights of his talk were:

"Swami Sivanandaji Maharaj was universal. He did not only belong to the Hindus. Of course, a true Hindu is a Christian, a Buddhist, a Jew, a Muslim, he accepts all religions. This is what I perceived in Master Sivanandaji.

"From Swami Ramdas I learned what true surrender is, Bhakti.

From Sri Swami Chidbhavanandaji of the Ramakrishna Mission, true Karma Yoga. From Ramana Maharshi, Jnana Yoga; from Aavaayar, a great woman saint, that the greatest wisdom is silence. From Sri Aurobindo, Raja Yoga. But in Master Sivanandaji I saw all of this in one. He was a Poornayogi.

"Although Master Sivanandaji did everything, he was floating above it. He made every action into a Yoga: tennis, archery, boxing. It is hard to describe his greatness."

Someone asked why Gurudev is in the West. Gurudev answered, "The Americans all admired my beard so they picked me and kept me for 15 years now. It proves that God can make the dumb speak and the deaf to hear. Salutations to Him. With God anything is possible. It is not the sword that wins the fight but the person behind the sword. A hero can use a blade of grass. People talk about miracles like disappearing, appearing. But that is all simple compared to Master Sivanandaji's miracle of using me."

"Master Sivanandaji's teaching was 'Be good. Do good.' . . . everyone is looking to be happy. Swamis by renouncing everything have found the source of happiness. They are not blissed out, but in bliss. . . the aim of all practices is a healthy body, a peaceful mind. . . How can you keep the mind peaceful always? Master Sivanandaji gave four pills to take, four noble truths: Serve, Love, Meditate, Realize. . . Serve selflessly. Love for the joy of loving. Meditate, focus your mind; and the dirt will come up. Analyze it and clean it out. Most important pill is: Realization. But you have to swallow the other pills first. Just like Ayurvedic medicine. First

you purge and then the pill works."

After a thorough discussion of these four great truths, Gurudev said, "Swami Sivanandaji be literally jumping for joy to see a crowd like this. I'm sorry he cannot be here to see it now." At this point, Sri Gurudev was moved to tears; and Sister Narani who was translating his talk into French also began to cry. Gurudev concluded, "The Grace of the Master is fully blowing. We must open our hearts to be lifted to lofty heights."

In the afternoon, Gurudev visited the conference office where Nicole Buchert, Gerard Blitz's right hand lady, was always busy organizing everything. Gerard Blitz entered, and embraced Gurudev warmly. Gurudev said, "Blitz is like his mama, papa, child."

A beautiful evening celebration was held in honor of Master Sivanandaji's birthday, with a film about him, a talk by Swami Chidananda, and chanting.

BALANCED LIFE

Sri Gurudev gave several inspiring talks at the Conference. Among his remarks:

"Yoga should help you in daily life. It is no good to anyone unless it is used in thought, word, and deed. Keep a balanced mind always. Dualities are always present. If you get something on one side of the coin, know that the opposite side is waiting too. Cry when the world cries and laugh when the world laughs, but do not mean it. Act. Don't forget it's a drama. Don't forget we are all equal, playing different parts. Keep your serenity and keep detached." When someone asked about the esoteric meaning of Krishna's stealing butter, Gurudev



*Sri Gurudev with
conference organizer
Gerard Blitz (with his
dog, Homme) and Nicole
Buchert*

dev explained: "A person's mind
like the milk. If you pour
it into water it immediately
dissolves in the milk and
you cannot tell the difference.
If you put the mind into the sea
of life you will get lost and
it is difficult to get out. So
control the mind. Tapasya is the heat.
The Guru puts the culture in by
initiation. Pranayama is the churn-
ing and causes the cream to rise.
When you are butter. When you are
butter, you cannot hide from God,
and He will take you as His own."

CONVINCED

One afternoon we took a cable
car to the top of the mountain
where Yoga classes were held in
previous years. At the same time,
Sri Amrit Desai, his secretary
Claudia, and some devotees were al-
ready going up. When we went to the
cable car for a hot beverage Sri Amrit
Desai and Gurudev started to
talk about sheep. "There should
be no blind faith," Gurudev said
even if you have a Master, be
convinced of what he says. Don't
have a sheep's brain. Don't put
negative suggestions into your
mind either. You can achieve
anything."

On the mountain itself, Guru-
dev met two more people. One wo-

man spoke with him some about
reincarnation, Christianity and
fear. Gurudev said that you never
learn by fear. That way, it is a
phobia; that's a mistake some
religions make trying to control
the people through fear.

As we went to breakfast on the
last day of the Conference, many
people had already left for home.
But one careful of people saw
Sri Gurudev and they ran over to
say goodbye and receive his bless-
ing. After they left, we comment-
ed on how lucky those people were
and what a beautiful bon voyage
they received. Gurudev told us
that you get what you deserve so
it was simply their karma.

At breakfast, Gurudev joked
with everyone and answered some
of their questions. To one girl,
Gurudev said, "You are a good girl."
When she said, "Well, no, not real-
ly," he reprimanded, "Don't say
you are not a good girl. That puts
in a negative vibration. Say you
are good, and you are good."

After breakfast Gurudev spent
a few hours in the European Yoga
Conference organizational meet-
ing. After the meeting, we had
a final lunch with all of the devo-
tees: Carola Karuna Ehlermann,
Savitri and Roger DeMeyer, Daya
Raymann, Saraswati Schedler,

Siva Jeney. Then Gurudev joined Gerard Blitz and others at another table. As Gurudev and Mr. Blitz were hugging goodbye, Brother Tyagan kept shooting pictures, and finally Gurudev mentioned how Tyagan is constantly taking pictures of him. (We can all be thankful to

him for that!) One onlooker commented, "Ah. Camera Yoga!"

Jnanam's journal of Sri Gurudev travels in Teufen, Zurich, Germany and India will be continued in the next issue of Integral Yoga Magazine. □

Season for Celebration

December was a busy month for Sri Gurudev. But then, when is there not a busy month for him? On the 4th of December, Sri Gurudev spoke on the topic of "Unity in Diversity" at the Dumbarton United Methodist Church in Washington, D.C. Several hundred people gathered to hear him speak about the importance of seeing all the different approaches as coming from and going back to the same Source. We should never fight in the name of religion, but find ways to work together while enjoying each individual faith.

The next day, the 5th of December, Sri Gurudev delighted 40 members of the Washington community by joining them for a LOTUS benefit luncheon at the Madhuri South Indian Vegetarian Restaurant. The meal itself was a lovely comment on unity, combining the best of North and South Indian Vegetarian dishes. After the luncheon Sri Gurudev spoke to everyone, telling them that "There is no other short cut to peace in this world except by realizing the essential unity." "Contributing money is



A visit from

a simple thing," Gurudev said about LOTUS support. "More than money, I want you all to become part of this LOTUS. . . Help everyone to realize the spiritual law of Oneness. . . One day we want to see the whole world as a Lotus flower, living in harmony using the differences to enjoy the world rather than fighting. Apply this Truth in your own lives. Then every country becomes your friend. Everywhere is your home."

After the luncheon, Sri Gurudev enjoyed a lovely afternoon with the family of Mr. Kishan chand Baveja. Mr. Baveja him-

out of town on business, but
wife and son (both named Raj)
ated Gurudev royally.

Sri Gurudev traveled to New
Brunswick, New Jersey for a pub-
talk, then to New York City
for the annual Swami and the Rabbi
program with Rabbi Joseph Gelber-
. Then he was off to the Ashram
Connecticut before returning to
Virginia.

Mr. and Mrs. Fred Schedler,
who had hosted Sri Gurudev in
Switzerland in September, visited
the Ashram in Virginia in December.
They also visited with him in
Connecticut and later in Californ-
ia. Both Saraswati and Fred re-
marked that they felt "spoiled"
after several weeks of being host-
ed by Sri Gurudev and his disciples.
After meeting Gurudev in Zinal,
the Schedlers have been active in
promoting LOTUS abroad, trans-
lating Gurudev's words into Ger-
man and have started an Integral
Yoga Institute in their home town.
It was a pleasure to have them
with us in the U.S.

It's a joy to have so many
special holidays all in a row, and
Sri Gurudev joined the Ashram com-
munity and many visitors in Virginia
in celebrating Hanukkah, Christmas,
and his Jayanthi (birthday) all
within a few days of each other.
On his Jayanthi, there were programs
every day; and Gurudev was there for
all of them. One of the sweetest
memories of that day is several of
the smallest children kissing and
hugging Gurudev until they almost
literally smothered him with affec-
tion! Though he didn't seem to mind.
Sri Gurudev joined us for the candle-
light ceremony on Christmas eve,
but wasn't able to come by on Christ-
mas morning. Santa Claus was able
to come though. It's a funny thing.
Santa must have been really study-
ing Gurudev's teachings in recent
years because he's even beginning

to look like Sri Gurudev!

-Sister Devi and Swami
Prakashananda Ma

WHITE CHRISTMAS

When Sri Gurudev arrived in
Connecticut on the 26th of Dec-
ember, he brought Saraswati and
Fred Schedler of Switzerland
with him.

Gurudev arrived at satsang
that evening for a number of
surprises: the Temple had been
freshly painted, and a beauti-
ful new gold curtain and canopy
were draped around the altar.
He has often told us that the
altar should be covered when
it is not being used for worship.
This shows respect for the holi-
ness of what the images and sym-
bols on and around it stand for,
and also reminds us to be humble
when we approach the altar.

The satsang hall held another
surprise: two Roman soldiers
with swords, a slave girl, a cry-
ing baby, several members of roy-
alty, and another wise man of the
East! The ashramites had been
rehearsing for many weeks to
present the story of "The Fourth
Wise Man" by Henry Van Dyke. The
script was adapted by Kalyani
Yarusso, who also directed the
play.

The program that evening also
included a special presentation
of "Silent Night" sung in Eng-
lish, German, Danish, Spanish,
Hungarian, Japanese, and French
by the New York Integral Yoga
Institute. Gurudev seemed to
especially appreciate hearing
the praise of God sung in so
many languages by members of the
same family.

The following night, he spoke
to a gathering of family and
guests, answering many questions
as always. But the primary mes-
sage of this visit was one: it is

our purpose in this life to realize our spiritual nature. He inspired and encouraged us all to waste no time in achieving that goal.

Gurudev stayed two more days to address the New Year's retreatants, and answer still more questions, before leaving for his

third Christmas celebration on the West Coast. But as he has told us before, "Every day that you think of Him is His birthday. And so for one who is immersed in God-consciousness, surely every day is Christmas Day, and one to be celebrated.

-Swami Sharadananda Ma

Your Story

Sri Gurudev's teachings and example have brought inspiration and upliftment to thousands of people all over the world.

In the INTEGRAL YOGA Magazine, we often highlight some of the incidents which show how Gurudev has touched a life.

Still, there are so many stories that have never been recorded because there has not been an opportunity to gather them.

Now people worldwide can share their experiences of how Sri Gurudev Swami Satchidananda has touched their lives, the miracles witnessed, the lessons received.

Sita Bordow, author of Sri Gurudev's biography as well as other books, has lovingly offered to compile your stories in book form. So we encourage you to write your favorite memories of Gurudev - short or long, dramatic or seemingly insignificant. They are all worth being shared in what promises to be a book of great inspiration.

Please send your stories about personal experiences "At the Master's Feet" to:

Mrs. Sita Bordow
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Thank you. OM Shanthi.

Special thanks to our sponsors...

"Just treat everything as play. All this coming, going, meeting, eating, sleeping, sending off, taking birth, saying goodnight and goodbye. It's all a part of the fun."

- Sri Gurudev

"Just for a sample week, try remembering, 'It's all God's fun.' Just one week of this attitude will make you feel very light. Then if you like it you can continue that way. If not, simply take back your ego. It's always there."

- Sri Gurudev

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And it's all for good!"
- Sri Gurudev

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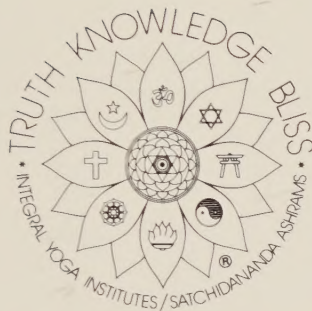
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Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



**Raja
Yoga**

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

**Karma
Yoga**



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



**Japa
Yoga**

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

**Bhakti
Yoga**



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



**Hatha
Yoga**

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

**Jnana
Yoga**



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda